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Titusville Morning Herald,

Wednesday, May 31, 1871.

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New Advertisements To-day.

Second Edition of the Journal of the Penn.

Tenants House for Rent - J. Frost.

Unclosed Letter - J. H. Cogswell, P. M.

Special Notice - Harter's Bitter.

Terra Cotta Ware - Daniel Smith, Co.

Wanted - Girls - App'ts at R. Korn's shop.

Lager Beer - P. H. Horning.

A Four Hundred Barrel Well.

The following dispatch explains itself:

FRANKLIN, Pa., May 30.

Company well No. 9, Angell & Prentiss tract, commenced drawing through the casing to day and is now drawing about four hundred barrels. This well is about one hundred rods north-west from No. eleven, and its characteristics are about the same.

Seneca B. C. vs. Enterprise

B. C.

The game between the Seneca Base Ball Club, of Oil City, and the Enterprise, of Allegheny, yesterday, at Pittsburgh, resulted in a glorious victory for the former.

Much excitement was manifested in the game, which was witnessed by a large crowd. At the eighth innings, the game stood 19 to 19. At this juncture the excitement was at fever heat, almost a tie with the thermometer. In the last innings, the Enterprise the Oil City boys white-washed them and added seven to their own score, which left the game at the close 19 to 26, in favor of the Senecas.

Meeting of Presbytery.

The Erie Presbytery met last evening at the Presbyterian Church, in this city, pursuant to adjournment, and was opened with prayer by Rev. J. J. Smith, Moderator. The stated clerk of the Presbytery not being present, Rev. S. G. Hopkins, of Cory, was appointed clerk for the meeting.

The following clergymen and delegates were present:

Rev. E. N. Bebe and Elder Jas. Clark of the church at Gravel Run.

Rev. C. K. Kimball and Elder Jas. Miller of the church at Erie.

Rev. S. G. Hopkins and Elder A. Austin of the church at Fairview.

Rev. David Paton and Elder James G. Anderson of the church at Petroleum Centre.

Rev. Alex. Sinclair and Elder S. H. Stowell of the church at Titusville.

Rev. Wm. Elliott and Elder G. V. Underwood of the church at Spartansburg.

Rev. J. N. McCune and Elder Charles Dole of the church at Franklin.

Rev. J. R. Finley and Elder Jas. A. Leach of the church at Fairfield.

Rev. John Rice and Elders S. C. Reynolds of the church at Titusville.

Rev. J. Smith and Elder L. E. Cook of the church at Pleasantville.

Rev. O. N. Chapin.

J. Gordon Carnahan of the Second Presbyterian Church of Meadville.

Rev. A. C. Junkin.

Rev. R. M. Brown.

Rev. A. C. Junkin was received

from the Presbytery.

Rev. J. C. Sinton, of Catawba, N. C., was invited to sit as a corresponding member.

A letter dismissing Rev. J. H. Edwards from the White River Association, N. H., to this Presbytery was received, and the hour of 9-12 a. m. to-morrow fixed for his examination.

Mr. Ed. P. Clark, a member of the First Presbyterian Church of Erie, was examined in personal religion, and examination approved.

On motion a recess was taken to listen to a sermon from Rev. Mr. Carnahan.

SERMON.

The text was taken, Matthew vii. chap. part of the last verse. "He taught them as one having authority." Mr. Carnahan commenced by dividing the opinionists of the present day into two classes, the conservatives and the free thinkers. One looked to the old landmarks of history with implicit confidence, and the other would accept no authority which was not based on their own experience. There were extremes on both sides. The man who literally construed the sacred writings, and the one who listened to no voice excepting that which came from the depths of his own mind. It was not enough for the latter class to deny the authority of the eminent divines of the past, but they must also hold that Christ was nothing but an unauthorized teacher. Some would have the pulpit supported by the power, but those ignis who can advance in anything without authority. Teachers cannot speak of their own knowledge without authority; no man can believe in scientific facts without the authority of others; the world is bound to rely upon the authority of thousands who have gone before, for historical as well as other facts; in fact it is absolutely necessary to place implicit reliance upon the authority of others for every species of knowledge we possess. As for example, we must rely upon the authority of the captain in mid ocean to bring us safe to shore, and the captain in his turn must rely on his tables of variation, his almanac, his chronometer, his astronomical and mechanical instruments, his books and tables of logarithms, and in all his movements he has to rely upon others' authority for the safety of himself, his passengers, his cargo, and his vessel. Thus it is in religion. There are truths far beyond the domain of human reason, which eternity only can disclose. All the skill of modern philosophers and scientists cannot even define the first essential elements of the Creator, nor the relation which exists between God and man. We must therefore submit to authority in our knowledge of religion, more than in anything else. Christ was precisely the teacher which we required, to whom we might go for strength, as without him we should be tossed hither and thither. He did not come to teach philosophy, but Divine truth, and represent Divine authority, and in this never failing and infallible light we must place implicit reliance. He is not merely a teacher, but a comforter. The truths which he taught are a blessing in their acceptance, and a curse in their rejection. In whom, then, must we trust, but in this Son of Man, and Son of God? To whom can we go but to him for the words of eternal life? In the midst of the tempestuous ocean of life, we are safe upon this Rock of Ages, who spoke as man never spoke.

The above is but a meagre outline of the exceedingly eloquent and logical sermon, which was listened to with marked attention.

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